

THE
T E M P L E
O F
V I R T U E.
A
D R E A M.

Published from an original MANUSCRIPT.

By JAMES FORDYCE,
Minister at ALLOA.

In a DREAM, in a vision of the night when deep
sleep falleth upon men, in slumberings upon the
bed; then he openeth the ears of men, and healeth
their instruction. ELIHU.

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THE Manuscript, from whence the following Dream, with its introduction, is taken, was the work of a pen dedicated to the service of that Religion, whose genius and tendency an APOSTLE hath thus expressed and seconded; Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any VIRTUE, and if there be any praise; THINK ON THESE THINGS. — *The writer's name and by what means the papers came into the Hands of the editor, it concerns not the reader to know. The design of this publication will be sufficiently answered, if the Moral and Christian instructions they seem to contain shall prove agreeable, particularly to younger minds, by appearing in the way of entertainment. Mean time the publisher is encouraged to make the experiment, by this consideration amongst others, that the method of teaching by Parables and Similitudes is recommended by the highest of all examples, that of our SAVIOUR himself.*

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THE INTRODUCTION.

IT is some time since I was intrusted by my Lord
**** with the care of his eldest son. My
first study was to find out his genius and temper. I soon perceived him to be a youth of lively parts, possessed of a large share of imagination, and peculiarly fond of such books as address themselves more immediately to that faculty. Tales, novels, romances, and the sprightlier kinds of poetry, were his principle delight. He had always been indulged in that species of reading, and had little or no relish for compositions of a different nature. He even betrayed an aversion to the sober and severe productions of philosophy; and the precepts of morality in particular he could not endure, unless they were conveyed in some agreeable vehicle borrowed from the stores of *Fancy*. The influence which that pleasing power had over him from his very constitution, was mightily confirmed by the turn of his favourite authors. These falling in with his original bias at that early season of life, had concurred to breed a light and airy disposition, which I easily foresaw would be no friend to solid and serious improvements. What was still worse; the greatest part of them, instead of making him in love with *Virtue*, by setting her forth in her genuine attractions, had seduced him into the admiration of

her rival, *Pleasure*; whom, by a shameful perversion of their art, they have dressed in all her most alluring ornaments. This they had done the more effectually, that his passions, as I could observe, were naturally strong. And unhappily for him, his parents, who ought to have opposed and subdued them, had by a cruel indulgence that is much too common, added greatly to their strength.

THESE discoveries which I quickly made, were, it may easily be imagined, not the most encouraging. In reality they gave me inexpressible concern. The duty I owed to the noble family that employed me; the affection I already felt for my young charge, who had truly a very amiable appearance, a considerable fund of good nature, and an engaging vivacity of wit; together with a sense of the high importance of my trust to the interests of society, which would probably be not a little affected by his behaviour; all conspired to heighten my anxiety. What was to be done in so delicate a case?

GRAVE admonitions would have revolted such a gay and giddy spirit at once. Dry arguments would have been equally disagreeable to a mind never accustomed to argue. Airs of authority would have proved still more disgusting to a youth so indulged. How then correct the irregularities, and cure the excesses of a wanton imagination, in these circumstances? Or how contrive to weaken those passions, which every thing had contributed to fortify? The only method that seemed left, was to turn

them, so to speak, against themselves, by leading this young creature to *Virtue* in the road of *Entertainment*; to insinuate a taste for learning, and the love of goodness, by exhibiting those venerable forms in lights the most familiar and inviting; in short, by arraying *Wisdom* in the robes of *Fancy*, and showing her in all her sweetest smiles, to captivate his heart at unawares, and thus to make that very faculty which till now had been a handmaid to *Folly*, servant to her divine antagonist. On this plan therefore I resolved to proceed.

THE better to conciliate my pupil's esteem and confidence, I joined to every prudent and honest art, that of expressing, what indeed I had always felt, a particular fondness for the most celebrated works of imagination. I desired him to favour me with a few of his books in that way, testifying an inclination to look into them, and naming such as I knew to be most instructive and moral, that I might afterwards commend them with the more freedom. I gave him some others of the same character, which he had not yet seen. I made him frequently read to me select passages out of them, when I never failed to signify the satisfaction they afforded me. I sometimes read to him in my turn, and did it with that sort of emphasis and manner, which, appearing different from what he had ever met with, had a wonderful effect to surprize and delight him. By entering so deeply into his darling amusement, I soon won his affection: and I could often, whilst we

were thus employed, see his face flush with a mixture of friendship and Joy.

HE had learnt *Greek*, *Latin*, and *French*, in a neighbouring school, the master of which informed me, that, notwithstanding his uncommon quickness of apprehension, he had found it very difficult to teach him those languages, owing to a certain desultoriness of mind, which gave him a peculiar aversion to a study so dry and unengaging. To induce him therefore to apply to them the more chearfully, I assured him that he would find from many of the writers in them, endless entertainment of the highest kind, which he could never enjoy in the same perfection from the best translations; and I promised to assist him in reading the most amusing works of genius both ancient and modern. We went to work accordingly; and by explaining to him difficulties, illustrating beauties, frequently varying the subjects, always intermixing agreeable stories and observations as occasion offered, and still shewing a proper regard to his questions and remarks, which were often pertinent and lively, I had the pleasure to perceive him gradually contract a liking to the languages and a relish for study.

ENCOURAGED by this success, I ventured now to blend with our gayer authors some of a graver cast, who abounded in the noblest views of nature and of morals, at the same time that they excelled in the powers of imagination, and who availed themselves of the latter to set off the former to ad-

vantage. In going over them with my young friend, I was sure to mark with approbation the boldness and propriety of the metaphors, the brightness and elevation of the conceptions, the novelty, the grace, or the grandeur, of the various imagery. When he seemed transported with these, I seized that opportunity to point out more fully the sublime and striking lessons of truth, of justice, of humanity, of self-government, of public zeal, of piety, and the like, which they were meant to inculcate. I endeavoured to make him sensible, that *Fancy* in those writers was under the correction and controul of *Judgment*, the superior faculty intended originally to direct and govern, and without whose influence the other would have only served to mislead and abuse them; that the natural and moral paintings for which they were admired, had all an important signification; that the proportions of the several figures were generally as just, as the colouring was beautiful; that it was the chasteness, the simplicity, the unaffected greatness of such productions, together with their application to life and manners, which gave them their principal value, and procured to their authors distinguished honour from the highest judges.

I farther shewed him how the *Muses* were from the earliest ages consecrated to the service of *Religion* and *Society*, although they have since been too often sacrilegiously alienated from this their first and worthiest destination; how they were in fact employed to enlighten an ignorant and tame a savage

race, to recommend and assist devotion, to inspire a reverence for the laws, and an affection for the community, a principle of obedience to parents and governors, a sense of whatever is decent, excellent, or heroic, and an emulation of virtuous fame; how they effected all this by celebrating the praises of the *Divinity*, by rehearsing the achievements of divine and illustrious men, and by representing in animated pictures all that is praise-worthy in sentiments, actions, and characters, with all that is glorious and happy in their consequences; and how on the other hand they helped to restrain the wildness and reduce the wanderings of the passions, by displaying in the most moving examples the struggles, the convulsions, the outrages, the complicated guilt, the transcendent, unnatural, and nameless miseries which those have produced, through the successive generations, and amongst the different ranks, of mankind.

WHEN I observed my pupil beginning to enter with feeling into these views, and to form of course a more elevated idea of those writings which hitherto he had regarded merely in the light of entertainment, I proceeded to make him acquainted with some of the most valuable pieces of the *Historical* kind, such as contain a spirited and succinct account of those periods which have been famous for the most remarkable personages and events. These not only engaged his attention, and gratified his thirst of novelty, but tended to confirm, to a certain degree, the reflections I had made from the *Poets*; whilst

they conduced to give him true notions of human life, by letting him see from indubitable facts, that though piety and irreligion, temperance and luxury, integrity and villainy, *virtue* and *vice* in general, are *frequently* followed in this world with the consequences which these writers award to them, according to the laws of poetic justice, yet are they far from being so *always*; and that how much so ever a worthy conduct is constantly preferable to the contrary, in all other respects, it is still true that the best men have often the most afflicted, and the worst the most triumphant lot here. A discovery that seemed to strike his unexperienced and tender mind exceedingly, to remove a little of that delusive glare with which a prosperous condition, joined to the prospect of future wealth and honour, had dazzled him, and by consequence to lower his towering hopes of happiness from things external.

I laid hold on this occasion to speak of the superiority and indispensable necessity of those internal goods, which are independent on the caprices of men and the casualities of life, and which are many times enjoyed most, when other possessions are at the lowest ebb. An enlightened understanding, a correct imagination, and moderate passions; intentions universally upright, pursued with vigour, with temper, and with perseverance; a spirit erect and firm, unsubdued by power, unseduced by pleasure, and unshaken by pain, yet mild and tractable, awake to all the finer feelings of humanity, and ever open to

conviction; with loyalty and attachment to one's prince and country, warmth and fidelity to one's friends, and a generous forgiveness of enemies; and to crown and dignify all the rest, an unreserved devotedness to God; these, I told him, these were the only satisfying and abiding acquisitions, which rendered a man truly rich and honourable in every state, even in the depth of disgrace and poverty; whereas no affluence or titles whatsoever could save from contempt and wretchedness a wicked or a foolish creature. At present I did little more than hint at these subjects, and others connected with them, such as the advantages which are derived from divine philosophy, more especially that of JESUS, towards the attainment of this exalted station, and particularly those superior aids, and elevating prospects, which that sovereign master holds forth to his disciples. It seemed proper to delay a large explanation of these points till afterwards, when my pupil's capacity should be more adequate to them, and the effervescence of juvenile fancy had given place to the coolness of maturer judgment.

BUT that they might leave some sensible impression on him in the mean time, I here assumed a countenance more serious than ordinary, took him by the hand, looked at him with an air at once solemn and tender, and addressing him with a voice and manner unusually earnest, I said, " My dearest
" boy, you know I am your friend. I have always
" loved you for the good qualities I saw about you.
" I am sonder of you now than ever, on account

“ of the advances you are daily making in *Virtue*
“ and *Learning*. I wish to see you a truly worthy
“ and accomplished man. Indeed it will be the joy
“ of my heart to see you such, both for your own
“ sake, and for that of your honoured parents.” I
paused a little. He melted into tears, stole a look of
mingled respect and gratitude, then cast down his
eyes, and glowed with ingenuous emotion. I em-
braced him affectionately, and thus proceeded;
“ Yes, you may believe it, your Interests are tho-
“ roughly dear to me, and your growing improve-
“ ments give me great delight. But you have much
“ to acquire as yet. Or rather you are only begin-
“ ning in some sort the glorious career of *Goodness*
“ and of *Knowledge*. On yourself under *Heaven* it
“ will depend, what progress you shall make here-
“ after. And on that again will depend your real
“ felicity and consequence in Life. You are born
“ to an ample fortune, and considerable honours.
“ But remember, it is the more respectable qualifi-
“ cations of the mind and of the heart, which
“ must render these, when you come to be possess-
“ ed of them, sources of true enjoyment and dig-
“ nity. It is *You* must adorn your rank, instead of
“ being adorned *by* it. High birth, with low pas-
“ sions and mean talents, serves only to make a man
“ more conspicuously little. And great affluence
“ hoarded with *Avarice*, or dissipated with *Prodi-*
“ *gality*, is at best but gilded misery. Whereas by
“ possessing a noble soul, practising an early ge-
“ nerosity, despising the poorness of sensual pur-
“ suits, and abhorring the baseness of every dis-

" honest practice ; by a behaviour at once pious,
 " modest, and manly, and the persevering study of
 " polite and solid literature ; you will be justly the
 " darling, as you are already the hope, of your fa-
 " mily : your friends will both esteem and love
 " you : all your acquaintance will say, If that ami-
 " able youth is spared, he will be an ornament and a
 " blessing to his relations and his country. And all
 " this distinction will be attended with double joy,
 " by receiving a sanction from that sacred judge
 " whom the Almighty hath placed within you. E-
 " very elegant as well as rational entertainment will
 " wait upon you, and yield the highest relish, by
 " being seasoned with health and innocence. You
 " will always be a favourite of the *Muses*. *Philo-*
 " *sophy* herself will light you in the way to present
 " pleasure ; and the great restorer, patron, and
 " guide of human kind, will guard and conduct
 " you to immortality."

SOME time after this, as we sat one evening in
 a long gallery, where we commonly studied, which
 looked into a garden, and commanded the view of
 groves, and fields, and villages, with a river beau-
 tifully winding through them ; the weather being re-
 markably fine, we threw open the window next us,
 in order to enjoy the fresh air, and the various prof-
 spect. It was now early summer. Nature was in
 her highest bloom. She was all benignity and sweet-
 ness. Her unnumbered offspring shared her bounties,
 in infinitely diversified forms. Her vocal children
 shouted for joy. Was it possible to behold her and

her happy family, unaffected, undelighted; or to hear her little choristers, who seemed to vye with each other in singing her praise, and not be prompted to join in the grateful hymn? I could not resist so pleasing an infection: but after a pause of contemplative and silent rapture, starting up, I broke forth into several poetical descriptions of the season, which I recollected from *Virgil*, *Pope*, and *Thomson*. The fancy of my youthful friend took fire immediately; and with a charming enthusiasm he echoed them back from other poets in similar descriptions. I was willing to feed so fine a flame, and therefore added a few passages more in the same style. At last, mentioning my particular admiration of the *Scotch Bard* for his highly descriptive and moral genius, I repeated from his SUMMER the following picturesque and feeling lines.

Thick, in yon stream of light, a thousand ways
Upward, and downward, thwarting, and convolv'd,
The quivering nations sport; till, tempest wing'd
Fierce winter sweeps them from the face of day.
Even so luxurious men, unheeding pass
An idle summer life, in fortunes shine,
A season's glitter! Thus they flutter on
From toy to toy, from vanity to vice;
Till blown away by death, Oblivion comes
Behind, and strikes them from the book of life.

THIS led me to regret in general the folly and wretchedness of those who, quitting the taste of *Nature*, and deviating from the paths of *Virtue*,

in which are to be found such sincere, such substantial, such undecaying joys, wander into the purlieus of *Forbidden Pleasure*, where all is false and fugitive, and where a transient gleam of flashy gratifications is succeeded by a long winter of solid misery.

AS a deep persuasion of this point, was of the utmost importance to the security of my noble charge, I thought the present a very proper opportunity to illustrate it more particularly. And on purpose to make it the more agreeable to him, by embellishing it with the colours of *Fancy*, which never failed to arrest and please him, I stepped to one of the book cases, took down the second volume of *DIALOGUES ON EDUCATION*, and turning to the sixteenth dialogue, I read to him the dream concerning PLEASURE, in which under a great variety of imagery and characters, taken from the poetic and the living worlds, are shadowed out, after the manner of some ancient moralists, the cursed arts of that *Enchantress*, in deluding, disappointing, and destroying, unwary mortals. My pupil appeared very sensibly touched by it. He often changed his colour, in the progress of it. He sometimes lowered with indignation at the strong pictures which it draws of vice and villainy, sometimes brightened into approbation of the just retributions which it adjudges to the guilty, at other times smiled with contempt of the futility and foppery which are represented in some of the ideal personages. In short, he was so deeply engaged by the whole visionary scene, that he hung upon my words with eager suspense, and

when I had done reading, seemed buried and lost in thought; from which he no sooner recovered himself, than he cried out hastily, "Pray, dear sir, is it done? Is the dream ended? What pity the author should have stopt so soon! But perhaps he hath made amends, by telling more such dreams somewhere else."—Observing me silent, he said, Is not *Virtue* usually spoken of by the poets as a real person? Why did not this writer publish such another dream concerning *Virtue*? Surely it would have been as instructive, and vastly more delightful." The thought was not unreasonable. I reflected on it after parting, went into the garden all alone, and there mused very deeply on what had past. That, with the beauty of surrounding nature, the serenity and stillness of approaching night, and a state of perfect health which I then enjoyed, concurred to produce the happiest flow of ideas I had ever felt. Imagination stretched her powers, as if intending a higher flight. Some heavenly spirit seemed to whisper sublimer things. My breast heaved with the force of those sensations which now possessed it. In this state of mind I wandered insensibly into an adjoining summer-house, where flinging myself down upon a settee, I fell asleep unexpectedly, and was presented with the following dream; which, on recollecting it in the morning, I imagined might be of use to confirm my pupil in the love of *Virtue*, was he to hear it; and therefore it being long I wrote it down, and some days after read it to him.

METHOUGHT I was suddenly transported into the palace of PLEASURE which I had seen described the evening before, where in spite of all the showy magnificence of the mansion, and all the specious charms of the goddesses, that struck at first sight, I discovered, on a closer attention, such an air of affectation and illusion in both, with such a look of real distress in many of her votaries, ill concealed under artificial smiles, as joined to the impressions remaining on me from my waking thoughts, soon convinced me that the whole was a cruel trick, to deceive and ruin unhappy men. Whereupon I broke away with a mixture of disdain and horror, and made what haste I could from the enchanted valley in which the palace stood. When I was got to what I judged a safe distance, I began to lament in my own mind the misery of such as are taken in the snares of that wicked forcerers. I had not gone far on, when I was met by that good old man whom I had read of a few hours before, as giving directions to those travellers that were willing to hearken to him, and who I remembered was called the GENIUS OF EDUCATION. Perceiving me in a pensive and melancholy mood, he addressed me very kindly, and inquired into the cause of it. I told him where I had been, and what I had observed, with the sorrowful reflections I could not help making on the fate of numberless deluded wretches; and added, that being myself a young traveller in quest of HAPPINESS, I was uncertain which way to take. He looked at me with generous compassion, and bade me follow him, promising to put me into the right road. He conduct-

ed me along a winding path up a hill, on the top of which dwelt a sedate and thoughtful man well advanced in years, who he told me was a near relation of his. He lodged in an open pavilion from whence there was a prospect of the whole country round, and appeared, as we approached, to sit in a musing posture, on a chair of polish'd metal, which cast an uncommon lustre about him, and reflected strong and full the images of surrounding objects. He held in his hand a large telescope of exquisite workmanship, by the help of which the most distant things might be easily and distinctly discerned. My guide informed me, that his name was CONTEMPLATION ; that he was one of the eldest sons of WISDOM, and that he was posted on that hill by the sovereign of a great adjoining empire, called VIRTUE, to direct those who were travelling towards her temple. Methought his aspect was hale, serene, and piercing. There was something majestic in his wrinkles and grey hairs. A transparent mantle hung loose about him, on which were wrought some mysterious figures that I did not understand.

AS we entered his pavilion, he rose up with an erect and awful mien, and came forward to receive us with a remarkable composure and grace in his motions. Being struck with reverence, I beheld him at first with respectful silence. But growing more confident by his encouraging looks, I told him that, having been lately in the palace of that cursed enchantress, PLEASURE, I was so sensible of her de-

structive wiles, that I had speedily made my escape, and was now in search of HAPPINESS. CONTEMPLATION said, that as he was the professed friend and guardian of *Youth*, if I would trust myself to his care, he would undertake to conduct me. Having joyfully accepted his offer, and being warmly recommended to him by my former guide, he took me gently by the hand, and led me to the brow of the hill, from whence we could descry a wide extended country below, and travellers innumerable crossing it by a thousand different roads. “ That
“ large tract, said he, which you see towards the
“ left hand, so variegated with hills, and dales, and
“ groves, and streams, and so full of inhabitants
“ and travellers, is the dominion of that powerful
“ sorceress, VICE: for so she is properly called,
“ though she assumes to herself the more honour-
“ able name of PLEASURE. In that seemingly de-
“ licious bottom, which lies in the heart of the
“ country, you see her palace where you lately was.
“ To confirm you in your opinion of her charac-
“ ter, you may observe,” said he, desiring me to
look through the telescope, “ how some of those
“ miserable wretches, her votaries, are lost in the
“ mazes of the wood which grows hard by; how
“ others of them wander up and down from one
“ bower of the garden to another, forlorn and dis-
“ tracted; whilst many of them are dragged away
“ to a dirty cave, concealed from those who enter
“ into her palace, at the farther end of a long lane
“ behind it, and called the CAVE OF POVERTY: a
“ horrid place, the mistress whereof sits in gloomy

" state on a large rough stone, clad in rags, shiver-
 " ing with cold, pining with hunger, and environ-
 " ed with a set of dismal figures, looking at her
 " and one another with amazement. Some of their
 " names are *Dejection, Lamentation, Meanspirit-*
 " *edness, Suspicion, Greediness, Dishonesty, Des-*
 " *pair.* Not far from thence, you may perceive a
 " strong prison, which is stiled the HOUSE OF DIS-
 " CIPLINE. It is kept by two fierce and frightful
 " fellows, called PUNISHMENT and TERROUR,
 " who are furnished with various instruments of toil,
 " of pain, and of disgrace, for the chastisement of
 " such malefactors as are delivered into their hands.

" BUT now," proceeded he, " cast your eye a-
 " gain over the country which I showed you. It is
 " divided into sundry districts, lying in a circle
 " round the palace of PLEASURE. In their respec-
 " tive centres stand the seats of her principal mini-
 " sters, who are always subject to her will, subser-
 " vient to her interests, and ready to attend her
 " court. On one side," to which he pointed the
 " glass, " you see," said he, " the mansion of
 " LUXURY, exceedingly magnificent and splendid,
 " raised with a profusion of expence, and adorned
 " on every hand with all the extravagance of art."
 And here he desired me to mark with particular care
 an outlet from the gardens leading directly to the
 CAVE OF POVERTY.

THEN turning the telescope to another side,
 " yonder," said he, " is the abode of INTEM-

“ PERANCE. It resembles, you see, a great inn,
 “ the gate whereof stands always open, and into
 “ which passengers are continually crowding. You
 “ may observe, that hardly any come out with the
 “ same countenance or shape with which they went
 “ in, but are transformed into the likeness of differ-
 “ ent beasts. A little way off is a large *Hospital* or
 “ *Lazar-house*, into which the poor wretches are
 “ flung from time to time, loaded with all manner
 “ of diseases, and condemned to sickness, pain, and
 “ putrefaction.”

DIRECTING the glass another way, he next
 shewed me the tower of AMBITION, built on the
 top of a very high hill, “ Thither,” said he,
 “ you behold multitudes climbing from different
 “ quarters, struggling who shall get foremost, and
 “ pushing down those before them. On one side
 “ of it, is a steep and slippery precipice, from
 “ which the most part, after having with infinite
 “ toil and contention gained it, tumble headlong
 “ into a bottomless gulf, and are never heard of
 “ more. On the other side, is a secret path, which
 “ grows broader by degrees. At the entry to it
 “ stands a smooth and artful villain, called COR-
 “ RUPTION, holding in one hand ribbons, and
 “ in the other bags of money, which, under many
 “ specious pretexts, he presents to travellers, ac-
 “ cording to their several tastes. The path, after
 “ winding up the hill, leads down again by a straight
 “ descent, till it terminates in a dark dungeon,
 “ stiled the DUNGEON OF INFAMY. You observe

“ what numbers are drawn into it. And of these
 “ there are not few, who not only rejected for a
 “ long time the offers of CORRUPTION, but ex-
 “ claimed loudly against all who embraced them.

“ THE valley below,” continued my guide,
 bending down the telescope, “ is possessed by VANI-
 “ TY, whose district you may perceive is still
 “ better peopled than those of the other retainers
 “ to PLEASURE, which you have already seen.
 “ She allures into her gaudy mansion most travellers,
 “ by promising to lead them to the palace of her
 “ mistress through the temple of FAME, which she
 “ pretends is just in her neighbourhood, and only
 “ to be come at by passing through her dwelling, al-
 “ though indeed the right road to it lies through
 “ the temple of VIRTUE, hard by which it stands.
 “ Those who are so foolish as to be decoyed by
 “ her, are generally consigned over to the scoffs of
 “ RIDICULE, a formidable figure, who wears on
 “ his face a perpetual sneer, and who after treating
 “ them with proper marks of scorn, shuts them up
 “ in an obscure cell, called the CELL OF CON-
 “ TEMPT.”

AFTER this, CONTEMPLATION pointed out to
 me, in a remote corner of the country, that looked
 as if it had been disjoined from all the rest, a castle,
 which he said was inhabited by an old usurer, named
 AVARICE, who sat starving amidst heaps of gold,
 and who though in reality a chief retainer to VICE,
 refused to acknowledge her under the form of PLEA-

SURE, and would never come near the court of that jolly goddess. " His castle, you see, is situated in
" the centre of a deep wood, and defended with
" high walls, and strong fortifications. That iron
" gate which you perceive, with the assistance of the
" glass, is the only entrance. It is secured within
" by many strong bolts. Without, stand two sharp
" eyed guards, with visages emaciated and keen,
" called HUNGER and ANXIETY, who let none
" pass into the castle, till they have manifested their
" good affection to the master of it, by serving a
" sufficient time in an outer yard, where some are
" digging, some hewing stones, others carrying on
" their shoulders heavy burdens, and many filling
" great chests with earth. It is remarkable," added
he, " that from the lowest cellar of the house there
" is a long subterraneous passage which communi-
" cates with the CAVE OF POVERTY."

AT last desiring me to direct my eye to the right side of the hill, he showed me a country spacious and noble, but hilly and of difficult access. In it I perceived fewer travellers than in the other, which I had just been viewing: yet they were more than at first appeared. At the farther end of it, I described a magnificent temple. " That country," said my guide, " is the dominion of VIRTUE, in which
" the inhabitants are inured to labour, but reap the
" fruits of it in health of body, and tranquillity of
" mind. These roughnesses and precipices which
" you see, are chiefly in the entrance to it. As
" you advance it grows more smooth and goodly.

“ The temple which you desire is that of the goddess, where she receives and rewards her faithful votaries, who enjoy, beyond the power of time and sorrow, what you are in pursuit of, HAPPINESS. Oh blessed votaries !” cried I ; “ oh glorious temple ! Thither let us bend our steps. I long to join that high assembly. Let us set out immediately.” My guide approved of my ardour ; but, to prevent it from running into presumption, again foretold me I should meet with considerable difficulties in the road on which I was about to enter ; and then led me down the hill.

WE were no sooner got to the foot of it, than I began to find his predictions true. For after forcing our way through thickets with no little trouble, we came to a road that lay all up hill, and appeared abrupt and craggy. These inconveniencies, even though I had fair warning of them, a good deal discouraged me ; so that from hasty impatience to get clear of them the sooner, I hurried on before my guide. But the faster I went, the more I was perplexed. And indeed the path was so narrow, that I easily deviated into by-roads ; which I was the more tempted to do by the approach of some persons of a grave appearance, who told me they were going the same way, and were retainers to the goddess, to whose temple I was travelling.

THE first I met was dressed in a plain garb thrown carelessly about him, had a blunt demure aspect some-

what enclining to the sullen, inveighed strongly against the manners of the country from which I came, spoke of the folly and knavery of mortals with great acrimony, and told me that many were *professed*, but few or none *real*, friends to VIRTUE. He called himself HONESTY, and bade me follow him, offering to conduct me the shortest way to *her* temple. I was glad to accept his offer, but quickly repented. For instead of extricating, he led me into a greater maze, and through worse thickets than those I had already past, where I was pricked and torn with the bushes and briars which grew on every side. This made me resolve to follow him no longer. His true name I found afterwards was CYNICAL SOURNESS.

UPON his leaving me, there advanced another of a still more homely figure. He had a mortified visage, with a matted beard which reached down to his middle, was clad in sackcloth, girt about with a rope, and was bare footed. He had a maple dish in one hand, and in the other held a whip, with which he would now and then by way of penance lash himself. The name he assumed was TEMPERANCE, though I understood afterwards that he was only MONKISH AUSTERITY. Notwithstanding his form and air were in many respects none of the most engaging, yet as he professed the utmost simplicity of diet and manners, put on a very sanctimonious look, and peremptorily asserted that there was no other way to the temple of VIRTUE but through *his Cell*, I was induced to follow him. But

the road he led me was so rough and stony, his discourse was so forbidding, and his deportment so fierce, that being greatly shocked I soon deserted him.

THE next who addressed me, was a stately personage, with a plausible countenance, and an air of grandeur, in which however there appeared something starched and haughty. He gave me to know that he was by profession a *Philosopher*, spoke much of his disinterested zeal, his unconfined benevolence, his inflexible probity, his perfect command over all his passions, his sovereign contempt both of *Pain* and *PLEASURE*, and boldly affirmed that none but *he* knew the road to the temple of *VIRTUE*, that he was a bosom friend of the goddess, and commissioned by her to conduct young travellers to her sacred mansion. His name, he said, was *STOICISM*, though his enemies through spite often miscalled him *PRIDE*. Imposed upon by a name so celebrated, and such lofty pretensions, I readily accepted his conduct. But he led me sometimes through bogs where I was in danger, of sticking fast, at other times over precipices, where I dreaded being dashed in pieces; and yet I could not perceive that we gained any ground. So that being quite faint and disheartened with following such a headstrong and dangerous leader, and sick of making so many unpleasant and unsuccessful experiments one after another, I determined at last to adhere closely to my old guide, who had all this while kept behind at some distance, but had never lost sight of me. Seeing me now alone, he came

up, and on my confessing my error and rashness in leaving him, forgave me.

WE had not proceeded far together, when I was accosted by some other persons, who were not without their several allurements, were all clad in the livery of VIRTUE, and all pretended to be of *her* family. My guide however assured me, they were counterfeits. One of them endeavoured to pass for PRUDENCE. But I found his proper name was CUNNING, and that he was particularly to be known by his squint eyes and short sight. Another called herself JUSTICE. But I was informed, SEVERITY was her real name. A third gave herself out for GOOD NATURE, but was in fact no other than WEAKNESS. And one properly called PROFUSION, took the name of LIBERALITY.

MY guide, aware that through my youth and inexperience I might still be seduced by those deceitful pretenders, conducted me by a secret path with which he alone was acquainted, to a green mossy bower, hid from public view, at the door of which sat a venerable old woman of a wonderfully mild and sedate appearance, who seemed to be the porter of this lowly dwelling. She knew my guide, and smiling at sight of him opened the door, without speaking a word. He told me she had been his nurse, and was named SOLITUDE. We no sooner entered than we saw a very lovely figure reclining on a verdant couch, planted round with jessamine and honey-suckle, which filled the place with a delightful fragrance. She had an incomparable ingenuity and beauty of aspect. Her

countenance was open as *Heaven*. Her eyes were bright as the evening star, and withal so penetrating, that nothing could escape her notice. Her person appeared as if formed by the *Graces*, with inimitable proportion and elegance. She wore a plain azure coloured robe, which was so thin and at the same time so admirably adjusted to her shape, that it displayed all her charms in their highest lustre. Her whole form seemed to radiate with light. On seeing my guide, her face flushed with a brighter bloom; and she eyed him with equal respect and complacence. Rising from her seat, and moving gracefully towards us, she received us with a friendly joy. My guide, having informed her who I was, and whence I came, recommended me to her care, and told me I might safely travel onward to the temple of VIRTUE under the direction of so sure a conductress, who was his favourite daughter, and whose name was TRUTH. Saying this he left us, and immediately we set forward on our journey.

NOW and then certain phantoms, of an odd figure and fantastic dress, glided across our way. They would sometimes make up to me, and try by a variety of arts to entice me from my new guide. These, she informed me, were partisans of PLEASURE, and sent by her to the frontiers of VIRTUE, purposely to embarrass and decoy young travellers. Some of their names, as I remember, were *Vain-glory, Popular Applause, False Shame, Derision, Detraction, Novelty, Fashion*. I felt some curiosity to enter into discourse with them. But my

guide pulling out a mirror she always carries about her, in which the images of things are represented in their genuine size and colours, with it she confronted the spectres: upon which some of them disappeared, unable to sustain its splendour, and others (oh surprizing effect of the mirrour!) shrunk into the most diminutive and despicable figures imaginable.

AS we travelled forward, having observed that my guide held in her hand a crystalline cup, full of a clear and sparkling liquor, I presumed to ask her what it was. She answered it was a sovereign medicine, which besides purifying the constitution in general, was particularly useful in clearing and strengthening the organs of *Sight*. I had no sooner, by her advice, taken a little of it, than instantly, methought, a weakness and confusion in my eyes of which I had for some time complained, went off, and I saw objects at a greater distance, and more distinctly than before. My guide desired me to look back on the palace of PLEASURE, which lay in the valley below. But how was I struck to see all its magnificence vanished, itself suspended with a tremulous motion in the air, without any foundation to rest upon, and the adjacent fields, formerly so fruitful and well watered in appearance, all transformed into a frightful waste! The goddess herself was shrivelled into an ugly hag, sitting in a darksome corner, pale and trembling, accompanied only by a few of her doleful attendants and votaries, who appeared as so many furies reproaching her and one another, and tearing themselves with anguish

and despair. I turned away with disgust from so loathsome a spectacle, and entreated my guide to lead on.

AS we advanced, we were accosted by one of a youthful form, who seemed to be in his full strength. His complexion was of that kind which is acquired by toil. He had a steady look, not without some mixture of sternness, to which the rest of his make corresponded, being rough and hardy. He grasped in his hand a club, and walked with great composure and firmness. "This youth," said my guide, "is a near ally of *my* family, whom CONTEMPLATION had by fair LIBERTY. He is called RESOLUTION, and has a temper compounded of the characters of *both* parents. For in *him* the fire of the *Mother*, is tempered by the coolness of the *Father*." His presence inspired me with new spirit, so that I was disposed to press on through the remaining difficulties of the way, with fresh alacrity and vigour.

INDEED I quickly found I should want it all. For I observed at some distance a vast misshapen rock, which I understood I must necessarily climb. It proved on our arrival so exceeding arduous and slippery, that I fell back almost as fast as I ascended. There lodged too, my guide informed me, in one of its cavities a monster, whom we must needs subdue, before we could reach the top. "But be of good cheer," said she; "for *Heaven* will send to our relief a mightier power." Scarce had she done

speaking, when a creature of a most hideous form rushed out upon us, the very sight of whom chilled me with horror. He had indeed the face of a *man*: but it was more fierce and terrible than that of a *Lion*. His eyes darted fire. Out of his nostrils issued a baleful steam that poisoned the air; and his roaring was like the sound of many waters. He was armed with scales almost impenetrable by human weapons, and instead of hands had sharp claws, which tore whatever came in their way. His name was SELF WILL. He was attended by a figure of a pale and fallow visage, whose eyes were sunk in her head, and rolled round with wildness and fury. Her tresses flew loose about her shoulders, and she had in all her looks and gestures an air of distraction. In one hand she carried a string of beads, which she seemed to *tell* with great earnestness; and in the other a bloody scourge. At the same time she muttered an unintelligible sort of jargon. By her girdle hung a key; with which, my guide told me afterwards, she pretended to admit into, or shut out from the temple of VIRTUE, and the abode of HAPPINESS. I perceived she lovingly embraced the monster. Her name was BIGOTRY. On sight of this shocking pair, I was seized with a dreadful panick. But RESOLUTION instantly fell upon the monster with his club, and dealt his blows with great force, calling to me in the mean time not to be afraid. Yet I could not help trembling for the event. Indeed my companion was pressed so hard by the monster, that he must have fallen a prey to his rage soon, had not our provident guide, who re-

mained a while spectator of the unequal combat, brought to our aid a seasonable reinforcement. Oh, the godlike *Power* that interposed!

METHOUGHT she had in her whole appearance somewhat more majestic and divine than any thing I had ever seen. Her forehead was like polished ivory. Her hair shone as burnished gold. Her eyes effused ineffable mildness mingled with modest triumph. They were mostly fixed on *Heaven*, to which they were thrown up with such a spirit of unaffected but sublime devotion, as almost lifted the beholder thither. Her garment, which hung freely from her shoulders, and reached down to her feet, was white as the driven snow. All her motions were at once serene and awful. She looked like an inhabitant of the *Ethpyrean*, sent down for the relief of feeble mortals. At sight of her, BIGOTRY, unable to support so much effulgence, turned her back, slunk away, and was seen no more. The name of this radiant *Power*, my guide informed me, was RELIGION. In her hand she carried a box of frankincence: Having cast some of it on a little altar that stood by, it raised at first a cloud of smoke; which so affrighted the monster that he ran away, bel- lowing forth such cries as seemed to rend the vault of *Heaven*. The smoke was succeeded by a celestial odour, that soon dispersed the noisome vapour which he had caused.

THE consternation I was in, and the splendour of RELIGION, had hitherto prevented me from tak-

ing notice of three blooming figures that attended her; she told me they were *her* daughters, FAITH, HUMILITY, and HOPE. The *First* had her head invested with a circle of rays, which threw a cheering light on all around her. Her eyes were chiefly turn'd towards her parent, who beheld her with reciprocal and superior delight. She carried before her a shield of divine workmanship, and appeared to lead the road to her sisters. HUMILITY, cloathed in a vesture of a dark sober hue, which trailed on the ground, walked with a downcast look and a slow composed step. Her whole demeanour was lowly and unassuming. HOPE had in her hand an opening bud, fresh and fragrant as the morning rose. She heedfully marked the motions of her eldest sister, and wore in her countenance a pleasant tranquillity, which seemed a mixture of gravity and cheerfulness, bordering upon rapture.

AS we walked onwards, we were joined by another companion, one too of RELIGION'S family; who, she said, would help me to surmount the remaining hardships of the way. He was an elderly personage, but appeared still fresh and vigorous. He was clad in a plain russet cloak, had a meek and contented aspect, and carried in his hand a staff, on which he sometimes leaned. He was provided with a box of ointment, wherewith he used to dress the wounds, and anoint the feet of those travellers, who had been hurt by the asperities of the road. She told me, his name was PATIENCE. This gracious *Power* going before, lent me his hand; and by

his assistance I climbed to the top of the rock with ease. I perceived, indeed, after he joined us, that the way became more smooth, and more agreeable in all respects. We still ascended, but the ascent diminished. And among so many charming companions, I quickly forgot my fatigue. The sun, but lately risen, gilded the horizon, and illuminated the fairest country I ever beheld. Beauteous prospects opened on every side. To the barren wilds and frightful precipices we had past, succeeded green meadows, and flowery lawns, and streams of living water.

THE temple, in full sight of which we were now come, stood on the summit of the hill. My guide perceiving me ravished with the view of so glorious a structure, said, pointing to it, "That, Sir, is the temple of VIRTUE, and the abode of HAPPINESS. There the monster who so lately frightened you, SELF-WILL, and his gloomy partner, BIGOTRY, dare not enter. Spleen never spreads her sable wings there. From thence are for ever excluded *corroding cares*, and *fearful forebodings*, with those infernal furies, bitter *Strife*, blind *Passion*, brutal *Revenge*, *jealousy* of jaundiced eye, fell *Hate*, pining *Envy*, rapacious *Appetite*, and pale *Remorse*. Neither the indolent nor the busy adherents to PLEASURE can breathe in so pure an air. Her dependants, who are at the same time inhabitants, pass the festal hours in a perpetual round of pleasing exercises,

“ divided into different social bands, loving and be-
“ loved, improving and improved by one another,
“ without any contention but this, who shall pay
“ the highest homage, and do the most acceptable
“ service to their common sovereign, who is always
“ sure to dispense her noblest boons to the most ac-
“ tive and deserving.”

MEAN-WHILE we approached nigh to the sacred mansion, which was built of a transparent stone, that admitted light from every quarter. It was of a quadrangular form, and had at top a magnificent dome. Its portal was supported by a double row of pillars of the *Dorick* order. The entry was guarded by two centinels, who had something in their looks so awful, that several travellers recoiled at sight of them. Their names were, TEMPERANCE and FORTITUDE. The former held in his hand a bridle, and the latter a spear in her's. Though their first appearance was rather stern and forbidding, methought it softened on us, as soon as they observed the company we were in. The gates stood wide open, as I was told they always do. Ascending by easy steps, we entered. I was transported with the beauty and greatness of the place. The height and circumference of the dome both filled and delighted the eyes. The manner of the whole was simple and solemn. There was no need of adventitious decorations, and there were none.

AT the upper end of the temple, on a throne of state, appeared the goddess. But how describe her

wondrous form? Her complexion was clear, healthful, and animated with a native glow more bright than art can confer. Her features were regular, and well proportioned, but had withal a kind of masculine air. Her eyes were blue, beautiful, and piercing as light itself. In all her mien there was a happy mixture of dignity and modesty. No ornaments about her person, but what were decent and natural. Her hair flowed down her neck in artless ringlets. A sprig of laurel was wreathed round her temples. She wore a robe of the purest purple, which was girt with a zone about her waist, from which it fell in ample and easy folds, alike graceful and unencumbered. She held in her hand an imperial sword, the emblem of power and authority. Before the throne, which was of alabaster, were placed various ensigns of dominion, a globe, crowns, scepters, batons, fasces, tables of laws, suits of armour, instruments of war, trophies, and the several symbols of the finer arts.

THE presence of the goddess, so divinely great, overwhelmed me with veneration and rapture. I stood for sometime immoveable, as if lost in admiration. When I was a little recovered from my ecstasy, my guide pointing to the throne said, "There sits the *Divinity* of the place, the daughter of those immortal powers, WISDOM and LOVE. She was brought forth at a birth with HAPPINESS, her sister, and undivided companion; and sent down from above, as the best friend of men, and the surest directress of life, the guardian of youth,

“ the glory of manhood, and the comforter of old
 “ age. By *her* instructions and laws, human soci-
 “ ety is formed and maintained: and human nature,
 “ by converse with *her*, grows truly godlike.”

MY guide then acquainted me with the names and symbols of the numerous attendants of the goddess. On either side of the throne, as its supporters, stood two illustrious personages, called PRUDENCE and JUSTICE. PRUDENCE held a rule in one hand, and in the other a serpent, which twin'd its inoffensive spires round her arm. JUSTICE held in her hand a pair of scales. The votaries, as they approached, were introduced to the presence by a young virgin of the most lovely appearance, who could not perform her task without blushing. Her name was MODESTY. On the right hand of the goddess stood *Domestic tenderness*, *Chastity* with a veil, meek-ey'd *Charity*, sacred *Friendship*, and *Heroick Indignation* of a stern aspect and awful mien, grasping the imperial sword which VIRTUE reached out to him, and leading up *Public Zeal*, *Magnanimity*, and *Honour*, persons of a fearless countenance and noble deportment, with several more whose names I have forgot. On her left hand were placed amongst others, *Honesty* in her transparent velt; *Sincerity*, of an ingenuous face; *Resignation*, leaning on a column, and looking up to *Heaven*; *Clemency* holding an olive-branch; and *Hospitality* of a liberal and open manner; joining hands with *Politeness*. Behind the throne stood ranged unruffled *Serenity*; smiling *Chearfulness*; everblooming

Joy, with a garland of flowers in her hand; and the *Graces* incircled in each other's arms. There too appeared *Industry* of a hale and active look, and *Peace* crowned with laurel, supporting a *Cornucopia* between them; *Credit* linked hand in hand with *Commerce*; and both introduced by *Civil Liberty* holding her wand and cap. In VIRTUE's train, I likewise saw *Rhetoric*, of a bold enthusiastic air; *Poetry*, with her lyre; *Philosophy*, with her speculum; *History*, with her pen, *Sculpture*, *Painting*, and the rest of the *Arts* and *Sciences*, each adorned with their respective symbols. The presence of the goddesses seemed to inspire the whole generous and amiable band, and gave a fresh lustre to their beauty.

THE area of the temple was filled with a glorious multitude, which no man could number, collected out of all tribes and nations, who lived in holy union, and conversed together with perfect esteem and confidence. I observed stationed near the throne a distinguished company, on whom the goddesses smiled with peculiar satisfaction. My guide informed me, they were a set of transcendent *Worthies*, who had approved themselves patterns of every excellence, the promoters of TRUTH, the defenders of *Liberty*, the benefactors of mankind, the very *Lights of the World*.

THIS great assembly joined in offering up their several gifts; which were not so remarkable for their splendour or riches, as they were ennobled and consecrated by the *Purity* of the offerers. The minut-

est oblations were acceptable, being made with a *Willing Mind*. And the undissembled homage of such persons as had nothing else to present, was received by the *Divinity* with a countenance no less propitious, than she vouchsafed to her most munificent worshippers.

I had almost forgot to mention, that near the throne stood a nymph of an alluring and enraptured aspect, whose name was HARMONY. She held between her hands a golden harp, and seemed only to wait for a signal to strike it. Silence being proclaimed through the assembly, after they had paid their homage, the goddess beckoned to the graceful nymph; on which she kindled into higher transport, swept the warbling strings, and play'd such airs as soothed the hearers into attentive wonder and celestial ravishment. The harp of *Orpheus* was not more enchanting.

WHEN the music ceased, methought the happy multitude crowded round the *Presence*, and without strife or noise placed themselves in that situation, where they might best be seen by the observing *Deity*. Such as were but just arrived, and who had not yet had their audience, did now approach with their respective claims, led up by MODESTY. The goddess ordered her *recorder* who sat on a bench below her, whose eyes were piercing as the eagle's, when he gazes on the noonday sun, and his voice solemn as that of distant thunders, to read their several stories. The recorder's name was CONSCI-

ENCE. There was spread before him a huge volume, in which were registred the actions of men, as well the most disguised and secret, as the most open and avowed. Nor did any ever contradict the testimony of CONSCIENCE, without being self-condemned.

THE first Person whom the bashful usher introduced, was a comely old woman of a most decent appearance. Purity and sweetness were so tempered in her, as to create at once respect and confidence, whilst they shone out in an eminent degree through all her looks and demeanour. When presented to the goddess, the paleness of age could not conceal a candid blush which overspread her cheeks, as the *Recorder* read aloud the following encomium of her, that her earliest youth was distinguished by an affectionate piety to GOD and her parents, accompanied with a sobriety of mind and sedateness of manners, uncommon at that period of life: That being married very young to an elderly gentleman of good fortune and great worth, but of a warm temper, she had improved his circumstances by her prudent management, and subdued his passion by a superior mildness and singular discretion: That she had reared a numerous family with the most tender care, and studied, by her instructions and example, to inspire them with an early attachment to RELIGION and VIRTUE: That, by a winning conversation and well-conducted indulgence, she had engaged them to love her as their *Friend*, no less than to reverence

her as their *Parents*: that after her husband's death, which happened when the most of them were young, she had watched over their interests with unwearied attention, given them a liberal education, and settled them in useful and honourable stations: that such of them as were now at a distance from her, she continued to counsel, and to confirm in the principles of their education, by a regular epistolary correspondence, in which she wrote her *Heart* with a simplicity and a dignity seldom equalled: in fine, that she was venerated by her servants, beloved by her friends, blest by the poor, to whom she was indeed a mother, and applauded by all that knew her unaffected goodness.

ON hearing this ample attestation, VIRTUE beheld her with particular regard, and said, "Excellent woman! thou hast been happy in the best of parents, the kindest of husbands, and the most dutiful of children. And long shalt thou continue happy in thy family, enjoying for many years the highest felicity that can reach a parent's soul, that of seeing them prosperous in their different spheres of action, and esteemed by the wife and worthy. Having reaped this natural recompense in the present world, thy *Labour of Love* shall not be forgotten in the future, to which thou shalt be gathered in a good old age, full of consolation, and ripe for immortality."

HAVING said this, she ordered *Piety*, *Prudence*, *Charity*, *Conjugal Love*, and *Domestick*

Tenderness, to weave a chaplet of flowers and crown her with it in the presence of all her female ministers; and then commanded them to conduct her into the abode of HAPPINESS, who dwelt in apartments under the same roof with the temple.

THE next who appeared before the goddess was a young woman, in all the bloom of youth and beauty. She was clad in mourning. There was something in her dress unadorned and careless, to which a sweetly languishing and downcast air, that appeared about her, *corresponded admirably*. Her eyes were fixed on the ground, whilst the *Recorder* gave her this remarkable testimony; that having a very aged and most deserving parent, with two young brothers, left to her charge by the death of her mother, she had by her constant care and vigilance cherished the former and educated the latter, and by many works of ingenuity earned a tolerable subsistence for both: that in order to acquit herself of this laborious task the more completely, she had declined accepting the most tempting offers of marriage for herself, being resolved never to transfer upon a *Husband* the burden which providence had laid on *her*: that having at last closed her father's eyes, and seen her brothers happily provided for by a *Publick Foundation*, the managers of which had heard of her meritorious behaviour, it was now her chief employment to excite them to the imitation of their parent's excellencies, so as to embalm and preserve his hon-

oured memory in the unblemished reputation of his children.

SUCH unexampled self-denial and filial piety in so handsome and so young a creature, drew upon her the admiring eyes of the whole assembly; which, occasioning a virtuous confusion, heightened her native graces. The goddesses looked at her with great benignity, and said, "Lovely daughter! Thy gentle
" virtues shall gain thee fairer honours, than the
" more splendid achievements of those who have
" been accounted *Heroines*: and thy name shall be
" held up to future ages, as the pattern of filial du-
" ty and natural affection. Thy children (for thou
" shalt have a beautiful offspring) shall repay thee
" tenfold, and imitate with ardour those perfections
" which thou hast so usefully displayed."

VIRTUE then presented her with a mystick girdle, which was woven by the *Graces*, and endowed with such wondrous efficacy as to bestow upon the wearer, the power of charming every beholder. She received it blushing and withdrew.

AFTER her, was introduced a man about middle age. There was a fire in his eyes, that indicated strong passions. Yet he approached the throne with a look of diffidence and concern. The *Recorder* represented; That this votary was naturally proud and over bearing, prone to voluptuousness, and impetuous in his schemes to gratify it: that the greatness of his wealth and rank, together with an early

indulgence of those propensions, had contributed not a little to heighten their native violence: that happening to fall in love with a young lady of distinguished birth and beauty, joined to many valuable qualities, but whose fortune was entirely ruined by a train of calamities, her situation made him hope she would prove an easy prey to his designs, since he could not think of marrying her: that after employing every seducing art, he found her equally unmoved by allurements and by terrours: that being at length subdued by the inviolable sanctity of her manners into just admiration and virtuous love, he desisted from his infamous attempts, and, as a proof of his sincere repentance, raised her from indigence and obscurity to a station of affluence and honour, in which her hitherto concealed accomplishments broke forth with full lustre; that her incomparable deportment did so soften and mould his temper, as entirely to reform it, and render him unassuming, mild, and moderate, a friend of VIRTUE, and a guardian of the *Sex*.

WHEN the *Recorder* had given this account, the man was desired to bring forward his benefactress. Upon which with the utmost alacrity he singled from the throng the loveliest creature the sun ever shone upon; who, being thus unexpectedly called out to publick view, appeared with an additional loveliness, by the reddennings of conscious worth, that glowed in all her countenance. Then eagerly pressing her hand which he held in his, he said, "This, awful goddess! is the matchless woman, who convert-

“ ed me to reason and humanity. I have done no-
 “ thing to merit your regard: only bestow upon my
 “ beloved partner some recompense proportioned to
 “ her high deserts.” All the while he eyed her with
 unutterable fondness. Her eyes, in the mean time,
 were fixed on the ground, and she observed a modest
 silence, more expressive than the strongest elo-
 quence.

VIRTUE from her throne beheld them both
 with singular complacency, and ordered *Hymen* to
 bring forth from her treasury two garlands of ivy,
 which she herself wreathed about their heads, whilst
 she thus addressed them, “ Happy pair! wear these
 “ crowns as memorials of my esteem, and of the
 “ conquests which each of you has gained. Be yec-
 “ ternal monuments of the unfading joys of a
 “ chaste and rational affection, and witness to a de-
 “ generate world how far these virtuous endear-
 “ ments surpass the highest transports of lawless pas-
 “ sion.”

THEN she commanded *Chastity*, *Meekness*, *Fi-
 delity*, and *Cheerfulness*, in company with the three
Graces, to conduct them into the *Hymeneal Cham-
 ber* near the altar.

NEXT in order came a grave matronlike lady,
 upon the decline of life. But no wrinkles had yet
 deformed her face, and by many agreeable traces which
 she still retained, I could plainly perceive she had
 once stood in the foremost rank of beauty. Her

shape was easy, and her air of that kind which is at once grand and engaging. When she had approached the goddess, the *Recorder* attested, that the present votary, having been heiress to a large fortune, and possessed of many advantages both of body and mind, had nevertheless maintained such a moderation of spirit, as gave a dignity to the former, and cast a glory round the latter: that though her train was soon swelled with a crowd of admirers, some of whom were of the first distinction, and addressed her in due form, she had never seemed vain of her past, nor ambitious of future, conquests: that she had availed herself of her fortune and other advantages, only to relieve the indigent, to recommend the deserving to the favour of the rich and powerful, and to protect the modest against the *Oppressor's Wrong*, the *Proud Man's Contumely*, and the *Insolence of Office*: that having rejected the baits of grandeur offered her by her interested suitors, who considered marriage merely as a bargain, and those of gallantry presented by her gay ones, who regarded it as the last refuge of a shattered estate, she had made choice of a plain man, with neither rank, youth, nor beauty on his side, and of a very moderate income, but of admirable sense and worth; with whom she removed into the *Country*, preferring his company, and that of a few select friends, amidst the still delights of retirement, to the tumultuous diversions of the town, and the trifling parade of a court.

THE goddess, with an aspect of high approbation, thus confirmed the testimony of her *Recorder*;

“ Exalted creature! I have long beheld with entire
 “ satisfaction thy discreet reserve, thy noble equas-
 “ nimity, and generous use of thy power and riches.
 “ These have met with their just reward, in
 “ one of the best of men. Be thou a lasting ex-
 “ ample to thy sex of unambitious but prudent con-
 “ duct. Teach them to sacrifice to the transient
 “ glare of wealth, and hollow pageantry of great-
 “ ness, to the substantial never fading bliss of
 “ friendship, freedom, and self enjoyment.”

THEN VIRTUE taking from her own hand a ring
 of inestimable value, on which were cyphered the
 names of WISDOM and of LOVE, she put it upon the
 finger of the votary. She was afterwards conducted
 by three attendants of the goddesses, *Discretion*,
Decency, and *Joy*, to her husband, who, in a cor-
 ner of the temple, had observed with rapture the
 honours paid to the admired author and partner of
 his felicity.

THE next that was introduced to the *Presence*,
 was a man past the boisterous season of life, but not
 yet fully arrived at his prime. He had a masculine
 and animated look; mixed with something severe
 and thoughtful, which seemed to intimate, that he
 had endured considerable hardships, but spoke at the
 same time a mind unconquered. Concerning *him*
 the *Recorder* testified; that though born to a plen-
 tiful estate, he had found it much impaired by the
 extravagance of his father, and the injustice of his
 friends: that the remainder he had laid out on giving

himself a most liberal education: that he had wisely appeased or vigorously sustained some strong resentments which he had incurred, without deserving them: that he had undergone, with invincible calmness, an uncommon load of calumny: that having at last with equal sagacity and spirit extricated himself from a train of difficulties, and by his rare abilities raised an independent fortune, he was not in the least elated with it, but continued undebauched by *Prosperity*, as he had been undaunted by *Adversity*: that he had applied his new acquired wealth, in supplying the wants of those very relations who had used him worst, in maintaining some of them who were disabled by age or infirmities, and settling out others in the world: that his purse was always open to necessitous *Merit*, his house a sanctuary to injured *Innocence*, his advice and assistance free to all, and his company courted alike by old and young, the last of whom he was particularly solicitous to inspire with a sense of *Honour*, and the love of VIRTUE.

THE goddess, charmed with this account of the youthful hero, commanded two of her attendants, MAGNANIMITY, and LIBERALITY, to crown him with a wreath of laurel, as if he had been a *Conqueror* just returned from the field of battle. Then with a loud voice she thus addressed him, “ Shine on, thou noble youth! shine on unweariedly, with all the splendor of superior humanity. Instruct mankind by thy persuasive conversation.

“ Charm them with thy great example. Make the
 “ worthless, the thoughtless, and the vain, ashamed.
 “ Teach even the most savage minds to revere
 “ that sacred form of goodness which they dare not
 “ imitate.”

STRUCK with this solemn attestation of VIRTUE herself, the hero, with an amiable bashfulness, retired behind the throne, and disappeared amongst the admiring crowd.

THE succeeding votary was a person far advanced in years, whose reverend visage betokened a certain divine simplicity of character. His demeanour was perfectly plain and artless. His whole appearance was truly primitive. He approached the throne slowly. On his right hand stepped RELIGION, on his left PHILOSOPHY. HUMILITY walked behind him. By the account of the *Recorder*, he was one of VIRTUE'S *Priests*, who had ever served at *her* altar, with a zeal as pure as the fire which burnt upon it, and withal as mild as the oil which fed the holy flame: every hour that could be spared from an immediate attendance on his function, he had employed in exercises of an enlightened piety, or in offices of an unlimited benevolence, or in studies consecrated to the purposes of both: having received from *Nature* a marvellous acumen in *Experimental Researches*, he had, with an assiduity and accuracy till then unheard of, applied it to penetrate her works: he had pierced accordingly into many of her secrets, more especially into

those relating to the *Vegetable* and *Animal* machinery: by drawing aside the veil which had hitherto enveloped them, he had disclosed such miracles of power, intelligence, and goodness, as struck each attentive spectator with devout astonishment: by these discourses he had not only advanced the glory of the great *Artificer*; he had contributed to the benefit of *Man*, in pointing out their important uses for the preservation, the comfort, or the ornament of life: he had subdued the very *Elements* to the service of his species, even there where they had been most refractory and noxious: the *Air* and *Water* he had purged and sweetened by those admirable arts, for which multitudes of human beings in every age would *arise up and call him blessed*: he had in some sense restored breath to thousands of his fellow creatures: the fame of his incomparable ingenuity and worth, having induced the most virtuous *Princess*, upon earth, by a sort of sacred violence to force him to the *Court*, he had remained, amidst the glitter of a *Palace*, the same contemplative, unambitious, beneficent, and elevated spirit, that he had always appeared in the shade of *Retirement*, retreating thither as often as he could; and when he could not, walking through the circles of grandeur and gaiety with an undesigning heart and unaffected manners; breathing an air of sanctity like the inhabitant of some superior region, and as by beams brought down from above, kindling in those about him the love of RELIGION, TEMPERANCE, and WISDOM.

VIRTUE smiled upon the faint with mingled affection and delight, which, when the *Recorder* had done reading, she thus expressed; "Happy old man! let me congratulate thee, in the presence of this assembly, on thy singular felicity. Happy in thy genius, in thy dispositions, and in thy royal mis-tress! thrice happy in the power of diffusing health and refreshment through the abodes of sickness and dejection, in the praise of saving the lives of millions yet unborn, in the glorious privilege of leading immortal minds to adore and serve the Maker of this universe! Let the joyful recollection support thy drooping age. Let the honours paid thee by the best and greatest of mankind exhilarate thy spirits. And whilst thou art employed in assisting the worthiest of mothers to train for *Me* a race of the most amiable and hopeful *Princes*, let the prospect of thy success in this highest service thou canst do thy *Country*, anticipate the transports thou shalt shortly taste in the palace of *Eternity*."

THE goddess then ordered *Sculpture* to erect for the venerable man a statue of the finest marble, with the figure of a ventilator on the pedestal, and this inscription, TO THE GOOD DOCTOR H****, SECRETARY OF NATURE.

AFTER him came forward another votary, past the prime of life. He had in his face unusual spirit, chastened with wonderful sedateness. He approached the *Presence* with a grave and dignified mien,

holding in his hand a volume. With a steady countenance he eyed it and the goddess by turns; whilst the *Recorder* testified of him; that being animated with a most ardent love of *Liberty* and of his *Country*, he had devoted himself to their interests: that he had employed his youth in correcting his passions, ascertaining his principles, and storing his mind with all elegant and useful knowledge: that he had applied with particular sedulity to the study of *History*, *Politics*, and *Oratory*, with a view to fit him for the important part he might afterwards sustain in the counsels of the *Nation*: that possessed of a small estate, he had always bounded his expences by it, with a prudent but genteel oeconomy: that at home he had ever lived the *private Gentleman*, dividing his time chiefly between his books and his friends, a stranger to LUXURY, and an enemy to *Tumult*: that in the *Senate*, to which he was early called by the unbribed election of his countrymen, he had still appeared the *Steady Patriot*, neither cringing to the haughty pageants of power, nor courting the favour of the giddy populace: that scorning a bribe himself, under whatever name disguised, he had constantly inveighed with a boldness that dreaded no reprisals, against the venal herd of every kind; against those *Sham Patriots* especially, who, after decrying venality in others, had themselves bartered independence, freedom, and fair renown, for *Filthy Lucre*, or some tinsel ornament of dear-bought greatness: that the character he had gained of integrity and capacity, having raised him to a most beneficial place in the *Administration*, he

had by his unequalled moderation in it, generously renouncing very considerable profits which he might have received without reproach, displayed a perfect superiority to wealth: that as he had discharged the duty of the place with an attention which no body questioned, so he had shown that he accepted it on conditions which none could condemn, by quitting it with *Dignity*, when he could not hold it with *Honour*: that whilst he yet held it, he scrupled not to level the thunders of his more than modern, his *Demosthenick* eloquence, against those unhappy measures, and that prodigality of publick treasure, by which he foresaw its infatuated managers would expose their country to disgrace and ruin. That he had often proposed and warmly pleaded in behalf of salutary laws and wise regulations, for stopping the progress of *CORRUPTION*, for reforming the manners of the people, for purifying the *British Constitution*, and for securing the independency of *Parliament*: that this course of *Service* had been a course of *suffering*; he having been hated and persecuted by the corruptors and the corrupted, reproached by those he could not reclaim, relinquished by those he could not promote, and his public spirit, integrity, and contempt of riches, represented as *Artifice*, or ridiculed as *Quixotism*: that nevertheless unterrified, and undiverted from the purpose of his soul, he had continued a courageous champion for *Liberty*, and a zealous votary of *VIR-*
TUE.

THE high eulogium being read, the goddesses desired him to make known his request before the whole assembly. On this he said, "Great sovereign! being weakened by indisposition, and worn with fatigue, I come to ask an abatement of my toils, hitherto, alas! but little effectual; and beg leave to resign into *your* hands this volume of the laws, which the profligacy of the times would not receive; since *you* alone can accomplish, what your few friends have attempted without success. O send forth your powerful influence throughout the land, to restore the genius of *Antient Freedom*, to raise the taste, and rectify the disorders of a degenerate age, and to inspire into every rank a supreme regard to TRUTH, RELIGION, and the *Commonweal*. Support, oh mighty goddesses, the majesty of the *Laws*, the glory of the *King*, and the sinking reputation of unfortunate *Britain*. Animate the *British Youth* with *Roman* courage to defend their country. Inflammethem with a fervent zeal to assert thy cause, and reinstate thee in thy primeval honours. Extinguish in them the enervating love of PLEASURE, thy ignoble rival. Fill them with a just disdain of AVARICE, and mean AMBITION. Teach them to despise the cowardice of doing wrong, to spurn the hire of *Oppression*, and to abhor the wages of *Iniquity* in every form. Let the *Muses* and all the *Liberal Arts* be made subservient to morality, to decency, to refinement of manners. And, O! thou guardian and friend of human kind! inspirit all in stations of authority,

“ to join their strongest efforts in favour of their
 “ native land; till under *thy* direction, the *Constitution*
 “ be thoroughly refined, *Liberty* and *Power*
 “ attain an equal poize, and *Britain*, by a whole-
 “ some discipline and prudent laws, be rendered in-
 “ corruptible *at home*, as well as by a bold exertion
 “ of her hidden force, restored to her former cha-
 “ racter *Abroad*, and made once more the mistress
 “ of the seas, the envy of the nations, and the
 “ dread of tyrants.

THE goddesses heard him with deep attention,
 and, with a look and accent expressive of singular
 applause, replied, “ Heroic man! expect from *Pro-*
 “ *vidence* and *me* the rewards due to your exalted
 “ merit. Know meanwhile, that your *Country*
 “ turns her imploring eye to *You*, and asks from *Your*
 “ interposition, under *Heaven*, her deliverance and
 “ restoration. To *You* alone she is determined to
 “ intrust her treasure, and she calls upon you to di-
 “ rect its application, to save it for the future, by
 “ dismissing her dishonest and her useless servants,
 “ and introducing among the rest, methods of fru-
 “ gality, to promote the reformation of her sons,
 “ to repel the encroachments, and countermining the
 “ policy, of her *Foreign Foes*, to point her ven-
 “ geance against her *Bosom-traitors*, and to sup-
 “ port a great and worthy *Prince* amidst the cares
 “ of government. It is an awful charge. But
 “ shrink not from it. Take back the sacred vo-
 “ lume. Your noble perseverance shall be crowned
 “ with never-dying fame; and, what you will reck-

“ on still more valuable, with glorious success.
“ The cause you have espoused, is immortal. It is
“ the cause of VIRTUE.”

THEN the goddess descending some steps from her throne, presented her hand to this extraordinary personage, and commanded him to sit down by her. After which, taking out from her stores a golden signet with this inscription, TO THE REAL PATRIOT, she ordered JUSTICE to deliver it into his hands, that he might wear it during the rest of his life. Hereupon the whole temple resounded with the voice of universal and cordial approbation.

SILENCE was again proclaimed, when another votary appeared, whose presence seemed to produce in the beholders a mixture of veneration and delight. I was surprised at the peculiar freshness and beauty of his looks, when told of his declining age. I ascribed it in part to the temper of his mind, which I understood was the sweetest in the world. Indeed his very countenance declared it. That was lighted up by *Candour* and *Benignity*. His eyes were both serene and sweet. The *meek and quiet Spirit* of a little child, shone forth in every feature of this amiable man. At the same time there was a certain greatness in his aspect, which was animated with that exalted and spiritual kind of air which WISDOM and PURITY bestow. His person was tall and graceful. He wore a robe of white lawn, that reached down to his feet; an emblem of *Peace* and

Innocence. His gate was at once composed and courteous. The *Recorder* informed the assembly, that this was another of VIRTUE's priests, who made the fewest pretensions, but had the fairest title to her favour. His bosom was touched by her gentlest inspiration. His whole life had been an offering to her. He had never done an unjust action, never an unkind one. But a negative goodness could not content his generous mind. He aimed from the beginning at somewhat more divine. He aspired at the sublimity of CHRISTIAN PERFECTION. Born up by an irresistible impulse, he had mounted through the successive degrees of his order, in each of which his growing merit, and that alone, paved the way to his next advance; till by the continued and encreasing friendship of his *Prince*, responsive to the publick voice, he arrived at the very summit of sacerdotal preferment in his country. There he sate with all the mild dignity of humble excellence. For as he had attained this height without AMBITION, so he possessed it without PRIDE. He deemed it on account of the numerous and difficult duties it demanded, a *Painful Preeminence*, and only for the satisfaction of discharging them, desirable. His large revenue and larger power he employed solely for the interests of VIRTUE, and those of her lovely attendant, RELIGION, which he still regarded as inseparably conjoined. Their common cause he had ever pleaded with an oratory which all admired, and none could equal. Men listened with awful recollection, and as they listened caught the vital spirit that issued from his lips. They believed those strains in com-

commendation of HOLINESS, to be entirely genuine, which streamed so naturally from a feeling and abundant heart. His elocution easy, yet strong and beautiful, his manner simple, yet noble and expressive, rendered him a valuable model in the *Preaching Art*: an art which he never prostituted to palliate the vices of the great, or to humour the passions of the vulgar, or to promote the designs of a party, or to kindle the destructive flame of theological debate. No one ever knew better to reconcile *Politeness* with *Sincerity*, *Affability* with *Grandeur*, the warmest attachment to TRUTH with the justest regard to *Tolerance*. When the *King* and the *Nation* were in danger, his magnanimous behaviour showed that *Loyalty*, RESOLUTION, and *Publick Zeal*, had full possession of his soul. But *Peace* was always his darling object, as became a servant of the PRINCE OF PEACE. And *Moderation* was his constant companion. These placid *Graces* he had on every proper occasion recommended to all, to those especially of his own profession. The poorest and the lowest of these, though raised so far above them, he ever considered and treated as his *Brethren*. He was a father to the *Church*. The sons of the *Clergy*, he cherished as his sons. But his kindness was not circumscribed to those of his particular persuasion. Its emanations, like the rays of the sun, were expanded through the general orbit of humanity. His religious sentiments might be said to resemble the same glorious luminary: they were all benign and bright, unconfined by local prejudices, and impartial

as that eye of nature. Good without ostentation, and friendly without pretence, his promises were few, his services many. He was beloved by worthy men of all denominations. He was revered even by the worthless, whom he compassionately admonished, not upbraided. He was hated by none but *Bigots*; and these he forgave, and served when he could. A friend to all the votaries of VIRTUE, a benefactor to all the children of *Misery*, his inexhaustible benevolence, like some perennial spring, perpetually overflowed to both, to those most, who most deserved and wanted it.—Here the *Recorder* paused a little, looked at the venerable prelate, and then added with warmth, “I attest this man to have
“ been a faithful minister of VIRTUE, and of
“ JESUS.”

THE goddess smiled applause, and said, “My
“ friend, and advocate! I thank you for supporting
“ my cause so nobly. I am indeed at a loss to say,
“ which hath been most persuasive, your eloquence
“ or your example. How happy for mankind were
“ all of your order to imitate both! Henceforth
“ take your station at the gate of *my* temple, and
“ conduct my purer worshippers to the inmost sanc-
“ tuary, where PERFECTION and HAPPINESS sit
“ enthroned, and are encircled in each other’s arms
“ forever.”

MEAN while, she ordained him to be crowned with a golden mitre, on the forepart of which was a heart embossed with diamonds, whence proceeded a

lambent flame, signifying in the symbolical language,
That the wearer was eminent for a heart conse-
created to PURITY and LOVE.

THE last person ushered into this august assembly, was a man just entering on the verge of old age; whose face exhibited that serious kind of charm which belongs to the bloom of such a period. He preserved still unimpaired that vivid sight, whereby he seemed capable of fathoming the hearts of men. At the same time his eyes shed such a soft effulgence, as indicated a spirit no less benign than penetrating. He had a royal port. Every circumstance of his carriage was great, but had nothing in it imperious or haughty. All was the natural gesture of a superior mind, unconscious of its grandeur. He walked forward with unassuming majesty. The moment he appeared, VIRTUE's attendants, struck as with some heavenly vision, gazed on him with all the enthusiasm of admiration. Afterwards turning to the goddesses, they seemed to wait her motions, with eager but respectful suspense. She made a sign to a certain number of them; on which like lightning they darted from their places, and thronging round the votary, accompanied him as he stood before the throne. Their names were TEMPERANCE, *Equity, Mercy, Magnanimity, Civil Liberty, Rhetorick, TRUTH, Politeness, PRUDENCE, RELIGION, and the Genius of Britain.* An attention still as midnight prepared the audience to hear the attestation of the *Recorder*. The *Recorder* raising his arm, and assuming a more solemn tone than usual, cried out with rapture,

“ mark the perfect man! Behold the boast of *Hu-*
 “ *man Nature*, and the favourite of GOD!” He
 then proceeded to give the following account of this
 wonderful personage.

“ He was educated in a private station, and suf-
 “ fered on setting out in life such hardships, as meet-
 “ ing with a fund of native goodness, confirmed
 “ him in the love of VIRTUE, and gave a finer
 “ edge to his *Humanity*. Merely by the prevalence
 “ of probity, and abilities unparalleled, in every
 “ stage through which he passed, he was early ad-
 “ vanced to the place of highest trust and authority
 “ under his *Sovereign*. Far from elated, he was ra-
 “ ther humbled by it, and rejoiced in his elevation
 “ only as it opened to him a wider prospect of the
 “ wants of mankind, and furnished him with a lar-
 “ ger capacity to relieve them. Neither the cor-
 “ ruptions of a *Court* could infect, nor its sun-
 “ shine dazzle him, inaccessible alike to LUXURY
 “ and AVARICE, as well as an implacable enemy to
 “ *Villany* and *Disimulation*, by whomsoever prac-
 “ tised. He listened to no persuasion but that of
 “ TRUTH and *equity*, knew no interest but that of
 “ *Liberty* and VIRTUE, having never been a slave
 “ to his own passions, nor a tool to those of others.
 “ His tongue was a stranger to *Flattery*. But no
 “ one ever contradicted more obligingly. He was
 “ perfectly well-bred, but incapable of a mean com-
 “ pliance. And he had no occasion for it. He was
 “ sure to please by the all-alluring power of a per-
 “ severing and meek *Integrity*. Though of no

“ party, he had the testimony of *every* party; both
“ friends and foes agreeing to proclaim his worth,
“ if *he* indeed had any foes, who hated none but
“ bad men, and who rather *pitied* than *hated*
“ even these. When the duties of his mighty
“ province would permit him, no body better
“ understood to put off the *Parade* of greatness,
“ and to enjoy the sweets of elegant and learned
“ tranquillity, amidst a circle of kindred minds,
“ with whom he united in all the sympathies of
“ *Friendship*. How delightful was it to see him on
“ such occasions, alternately imparting and sharing
“ the soul of *Wit* and *Cheerfulness*, familiarizing
“ *Philosophy* to the gaiety of mirth, and insinuat-
“ ing the sublimest lessons in the unbendings and
“ very play of common conversation! his *House*
“ was the dwelling-place of *Order*, *Consentment*,
“ and *Domestic Bliss*. He was equally revered
“ and confided in by his *Children*, to whom (so
“ reasonable had he formed them) he did not re-
“ fuse any thing they ever asked him. He was ador-
“ ed by his *Servants*, from the highest to the low-
“ est. His *Closet* was WISDOM’S shrine. There,
“ remote from the din of a distempered world, he
“ retired within himself, canvassed his own desires
“ and sentiments, conversed with his CREATOR
“ and REDEEMER, adored the *Supreme Admini-*
“ *stration*, interceded for the human race, and
“ harmonizing with the divine benevolence, plan-
“ ned out schemes of the most extensive usefulness.
“ For *that* was still the ruling passion of his breast.
“ His *Prince*, his *Country*, *Society* at large, these

“ were the magnificent objects that engaged his time,
“ and labour, and genius, and heart. For these
“ he *lived*; and for these two, if necessary, he
“ would have *dared to die*. By fulfilling this no-
“ blest destination, he believed the *Universal Pa-*
“ *rent* was served most acceptably, and he was glo-
“ riously fitted to fulfil it. A quick and comprehen-
“ sive understanding, invigorated by continual ex-
“ ercise, enlightened by various literature, and re-
“ fined by the truest taste; a temper active and all
“ alive, yet calm, and patient as *Charity* herself,
“ though exquisitely sensible; an eloquence intente-
“ ly glowing, yet always under entire command,
“ and calculated to *convince* no less than *move*; a
“ most tender feeling of the rights of men; a deep
“ insight into the interests of *Britain*; and such
“ an intuition into the most intricate and dubious
“ cases, as almost approached to *Angelic Intelli-*
“ *gence*; all these extraordinary qualities conspired in
“ *Him* to accomplish the senator, the statesman, the
“ judge, the counsellor of royalty, the guardian of
“ the people, the patron of merit and learning, the
“ protector of persecuted *Innocence*, and the terror
“ of insolent *Oppression*. To these generous cares
“ he sacrificed his ease, his sleep, his health, his
“ gain, his books, his company, nay and often the
“ sweetest charms of *Friendship*, *Serenity*, and
“ *Self-enjoyment*. To him his master, his fellow
“ citizens, the worthy, the wretched, every where,
“ fled as to their most faithful and powerful resource.
“ The meanest creature found access to *him*. He
“ was a *Tutelar Deity* on earth. In *his* presence,

“ the frowns of JUSTICE were softened into smiles,
 “ Sorrow was transformed into *Gladness*, Violence
 “ stood daunted, *Fraud* forgot his snares; and the
 “ sons of *Belial* blushing, stole from under the
 “ shelter of the *Laws*. *The young men* saw him,
 “ and hid themselves; and the aged arose, and
 “ stood up. *The nobles* held their peace. *The*
 “ *princes* laid their hand on their mouth. *When*
 “ the ear heard him, then it blessed him; and when
 “ the eye saw him, it gave witness to him: because
 “ he delivered the poor that cried, and the father-
 “ less, and him that had none to help him. *The*
 “ blessing of him that was ready to perish came up-
 “ on him; and he caused the widow’s heart to sing
 “ for joy. He was eyes to the blind, and feet was
 “ he to the lame. He was a father to the poor; and
 “ the cause he knew not, he searched out. He brake
 “ the jaws of the wicked, and pluckt the spoil out of
 “ his teeth. He put on righteousness, and it clothed
 “ him. His judgment was as a robe, and a diadem.”

THE Recorder stopt. VIRTUE contemplated the
 godlike man, with silent, but sovereign compla-
 cence. After a considerable pause, she rose from her
 seat, and said, “ Hail, thou best and greatest of men!
 “ the glory of thy species! the darling of *Heaven*,
 “ and *Me*; hail!—I chuse thee for my *Delegate*, to
 “ represent henceforth *my* person to thy mortal bre-
 “ thren.—Bear witness, earth and skies! that VIR-
 “ TUE hath invested TALBOT with her fairest ho-
 “ nours.”

THE TEMPLE, &c.

HAVING thus spoke, He desired him to ascend the throne, and take his place at *her* right hand. With modest reluctance, he obeyed. Then the wreathed crown hid his head in golden tress, which bore this remarkable inscription, HANTA KAAEX, importing, that HE HAD DONE ALL THINGS NOBLY. Whereupon methought all the votaries of the goddess clapped such thunder of applause, as awaked me from my dream into the sober dulness of ordinary life.



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